1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

FOOD AND ITS PREPARATION

Introduction

The basis of diet is yams and taro, to a certain extent breadfruit. These are commonly spoken of as "food," or more precisely "true food" or food "proper"; tasty food eaten with it, whether meat, fish, or pudding, is called *i lava*. To procure a relish for food is one of the chief interests. One advantage of being a wealthy noble is to have a relish daily. Pig is the most highly favored relish.

Formerly the nobles took pigs to some of the Southern Islands to be fed and put a tapu on them (*tambu puaka*). When the pigs were large, the nobles went to the islands to free the pigs from the tapu; or the animals were brought to Lakemba for this purpose, then slaughtered and a feast was made in which the people of the island shared. The few cattle kept are not used for milk.

Stewing

The most common form of cooking is boiling. Yams and taro are plain boiled. On Sundays fish is used for soup (*su*) and is then cooked with coconut cream and greens; the greens are often mixed with *kota*, which is made with grated coconuts and shredded prawns soaked in sea water and allowed to ferment from a day to a week; the vile smell is mitigated by cooking. Prawns and coconut make delicious soup, especially with cress added. Sweet potato leaves are sometimes boiled with coconut cream; young taro leaves so treated form a favorite dish called *pakia*.

Coconut cream is the basis of all tasty cooking; it is used with everything except yams and meat. It is made by grating the flesh on a toothed piece of iron turned up at the end and nailed on a board on which the man sits to grate; the gratings are put into a bowl and strained, like kava, with fibers of *vau*. With coconut cream a sauce called *miti*, for use with fish and yams, is made by pouring lemon juice and sea water on grated coconut and then squeezing the coconut; onions and chillies may be added.

While the husband is away at work all day the wife will sometimes catch prawns or collect shell-fish to make a special evening meal called the awaiting feast (*i wawa*).

Baking

The Fijian oven is of a type universal in the Pacific. It consists of a hole three feet or more in diameter, into which is placed small fuel, then big fuel, topped with stones. While the stones are getting hot, the taro,

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
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825 section are poisonous while those from the surrounding waters are not, but some believe that during the storm poisonous seaweed was carried through the passage situated opposite the poisoned section and now grows there. Patches near the islands of Komo and Mothe have also been poisoned since the 1929 hurricane.

Hunting

Pigs

224 Though wild pigs are no longer found on Lau, some old people have participated in pig hunting. Moto of Undu describes it as follows:

> Many young men went with spears through the jungle, sometimes with a dog. We encircled a large coral pocket and placed men with spears at the exits. Other men went down into the pocket. The pigs ran from the exits and were speared. Often the injured pigs ran back into the pockets or to other exits until they were killed by another spear or died of loss of blood. The legs of the dead pigs were tied together and two men carried them home on a stick across their shoulders. The pigs belonged to all the hunters and after the hunt a feast was held.

Goats

There are wild goats on the uninhabited island of Aiwa and a few on Kambara. Men sailing by canoe between southern Lau and Lakemba usually stay over night on Aiwa and occasionally hunt goats. The goats are chased into a coral pocket, and as the animals try to pass through the exits, they are clubbed. Occasionally live goats are caught and taken home.

Wild Fowl

223 The Lauans are not very successful in trapping wild pigeons. They are occasionally trapped in a basket (*wali*) in which are tied red berries for bait. But I have seen the trap placed in a red berry bush where the birds can have all the berries they want without entering the trap.

There are wild chickens on Kambara, Fulanga, Wangava, and Namuka which closely resemble the domestic chickens. Wangava and Kambara have many. Traps are occasionally set for them in the jungle. A chicken trap (*ndau ni toa*) is a pyramid-shaped, four-sided frame of any kind of wood faced with slats. It is open at the base and is placed on the ground with the bait inside. One side is raised and propped up with a stick just high enough so that the fowl can enter.

Wild ducks are seen on the brackish lakes of Namuka and Wangava.

Animal Husbandry

Pigs

● 20 Pigs (*vuaka*), which are scarce in southern Lau, are the most valued domestic animals. Pork is an esteemed food for feasts at important weddings, initiations, and funerals.

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

An old informant says:

Before the time of the colonial government we had many pigs because we did not need to feed them. A fence of posts, running along the outskirts of the village from the beach to the cliff, kept the animals away from dwellings, but gave them access to the beach and the jungle where fruits, roots, insects, and greens afforded abundant food. Each household had its pigs and had a special place along the fence where it threw food to them. Often the fences were not kept in repair and animals found their way into the village and the houses. Hence the government ordered each pig owner to keep his animals in pens outside the village. Since that time pigs have had to be fed and, as food is scarce, the number has declined rapidly.

In December 1933, there were only 14 brood sows and one boar on Kambara. All these pigs, with the exception of one that had been brought as a farrow from Totoya, were of the razor-backed, long-legged, Polynesian breed. The animals were kept in pens about 9 meters square, with stone or wooden fences 1 to 1.5 meters high. Each sow had a single pen. In Tokalau one large pen was divided into two parts by a stone wall. The wall had a hole large enough for a farrow to slip through. Whenever the sow wanted a rest she would urge the litter into the other pen where the pigs were fed. The owner said, "Some day the farrows will be so big that they cannot return to the mother and then we shall know how big they are."

The farrows stay with the sow as long as she can give them a drop of milk, often three or four months. The sow by that time has been reduced almost to a skeleton. Pigs of the same litter weigh from 20 to 40 pounds at the age of four months. If a farrow is slow in development the owner takes it home, where it is tied to a tree and given special food. Children play with it and occasionally the owner takes it for a walk. Some owners let their pigs run about after they have left the mother. They are usually kept out of the village, but there are often one or two to be seen around the earth oven and occasionally they enter the houses.

Pigs may be fed by men or women; the women usually feed them with coconut in the late forenoon. Beside each pen a husking stake (*ndoko*) is driven into the ground. In the evening a man, usually the owner, goes to the pen with a bundle of grass and leaves carried on a stick resting on his shoulder. He feeds the grass to the animals and gives them coconut meat. Most pigs are killed when they weigh 90 to 100 pounds, and are presented ceremonially to visiting chiefs or government officials.

The natives did not know the period of gestation for pigs. Their estimate of from three to five months is significant, as a farrow born only a day or two before it is due cannot live. Sows with many teats are preferred for breeding for they are considered most fertile. I did not find any pig able to suckle more than eight young ones and not one animal with a litter of more than six.

A boar is considered best between four and six years. Later he loses in potency. The only boar on Kambara was seven years old. The year before a

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

231 boar in Tokalau between 10 and 15 years old had died of old age. No attention is paid to the development of the boars' tusks. I did not witness a castration nor see any castrated boars. Castration of the male is said to be performed with a bamboo knife by any man before the males are able to reproduce. However, in Tokalau and Undu there were several young male animals about five months old chasing young females of the same litter. These males were considered able to reproduce and the females to conceive. So anxious were the natives for farrows that they gave no thought to the fact that the young females would be stunted.

On Namuka were two brown and white pigs imported from Viti Levu. They were kept in a 3 meter deep rock pen near the village. These animals were exceptionally well nourished although they were given exactly the same food as two thin Polynesian pigs in a nearby pen.

There were no pigs on Fulanga. The natives say that they have no food for them. There were, however, several pig pens of limestone.

DOMESTIC FOWL

235 Chickens (*toa*) are found on all islands. No special breed seems to prevail, but I saw no white ones. A chicken is believed to lay about 30 eggs a year on Kambara. Chickens usually lay in one corner of the dwelling house. When a hen has about eight eggs she sits on them until they hatch. The chicks are either left to run about freely or are put into a coop.

Many people on Kambara gave the chicks attention during the first and second weeks and few were lost, but after that they seemed to decrease daily until 75 percent of them disappeared. There are many rats and chicken hawks on Kambara, but natives claim that the large lizard is the greatest enemy of the baby chick. They admitted that no one had seen a lizard attack a chicken but said that neither had a hawk or a rat been seen attacking a chicken.

The head of the family usually feeds the chickens early in the morning and toward evening. He beats a coconut against a board or an old canoe to call the chickens, and they gather around him as he grates the coconut meat for them.

Chickens are cared for best on the island of Fulanga where there are more chickens than on any other island in southern Lau. On Fulanga each household has at least one chicken coop. Usually they stand in the shade of the brush near the kitchen huts at the edge of the beach except in Naivindamu, where the wind on the beach is so strong that it would harm the chickens and destroy the coops.

There are many roosters. A bird with a deep, rolling voice and a strutting walk is esteemed. Because old roosters are thought to have the most mana, young ones are seldom killed. A rooster has a wholesome influence on the

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

brood and imparts his mana to the consumer. To be served an old tough rooster is a sign of respect and the good will of the host. On Muanaira, a rooster said to be nine years old was thought to have much mana and was called master (*matai*). Inhabitants of the other villages on the island knew about him. The natives said that to kill such a rooster might have a bad influence on all the chickens of Fulanga.

The natives know that it takes about three weeks for baby chicks to hatch. They believe that without a rooster to fertilize a hen she cannot lay an egg. Old Mosesi of Namuka says, "A long time ago it happened that we had no rooster on Namuka, but we had eggs because the chickens mated with the ground pigeons." Asked if they had any chicks from these eggs, he said, "Yes."

When I arrived on Kambara two domesticated ducks (*nga*) were sitting on eggs under an overturned old canoe. One day the owner lamented that both birds had been sitting over three weeks and that no young ducks had arrived. A week later the owner of the ducks complained that there were still no young ducks. I found that there was no drake on the island and that these two ducks were the first birds of the kind on Kambara. They had been brought from Moala, whence they had come from Viti Levu. Natives said that they had been greatly surprised when the birds began laying, but had deduced that the ducks mated with the roosters.

In 1934 there were about 30 turkeys on Kambara. They belonged to Mosesi of Naivotavota, who said he had procured them from Viti Levu in 1929. They ran freely in the Ndelaioloi garden lands and in the jungle. They were not butchered and were steadily increasing.

I saw no bird cages, but the natives on all islands remembered that at one time or another they had kept a *kaisevou* bird, a pigeon, or a wild chicken.

DOGS AND CATS

There are two or three dogs (*koli*) on each island. The natives pay little attention to them and the animals are usually forced to steal their food. They are often seen scratching around the earth oven, and boys chase them away with stones. During my visit four dogs were born in Tokalau, and the owner killed them by throwing them against a tree. Informants say that dogs were occasionally eaten on Kambara in the past.

A few cats (*pusi*) are kept as pets on each island. The children play with them and carry them around. They are not fed. I saw a wild cat on Wangava and informants claim that there are wild cats on Kambara.

TURTLES

The Kambarans catch young sea turtles, keep them in the house, and later place them in Sauvanaroa, the brackish lake on Wangava. There they grow

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
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231 and develop a finer shell and flavor than they would in the open sea. On the shore at one corner of the lake are a few shelters of pandanus and coconut leaves where the turtles rest and dig their nest holes. The natives say the old female watches the eggs when they are about to hatch and that before the young ones reach the water she eats some of them.

It is said that in olden days the chiefs used the lake as a breeding pond for turtles and that since then the Naivotavota, Tanggu, and Saumua (Tokalau) clans have replenished the supply of young turtles from the open sea.

[417] Near Nggalinggali is a turtle fence 5 meters in diameter, in which turtles to be butchered are kept. The fence is circular and consists of sticks rammed into the ground near the beach. The sticks stand only 3 cm. apart and are tied together with *wali* string.

Gardening

241 New land is rarely cleared. When it is cleared, a flat spot with a few big trees is selected. A fire is lighted around the trunk, and soon the bark dries and loosens. After a few months the foliage drops and as the years pass the branches drop, but the trunks remain a long time. On one spot, said to have been cleared 15 years ago, the big, white trunks are still standing and sweet yam vines climb on them. Sometimes cleared land is not used for a garden, either because the native has not had enough energy to loosen the soil and prevent shrubs and bushes from growing, or because an evil spirit is discovered in the neighborhood.

Garden Produce

As far as possible, crops are rotated. Usually on the best land on most of the islands crops are rotated as follows: a crop of sweet potatoes, another crop of sweet potatoes, a fallow year, a crop of *kawai* (sweet yams) which are stringy and are cultivated only on islands with poor soil. The following rotation is considered ideal: yams, sweet potatoes, manioc. The land is then allowed to lie fallow for a year or even longer. Soil conditions, however, do not permit this preferable rotation except perhaps on Mothe, Komo, and Namuka. Since on all the islands a larger acreage is planted with manioc than with yams or sweet potato, two crops of manioc are often planted in succession on the same land.

Manioc

The varieties of manioc (called manioke; forms of the cultivated Manihot) are: *mbaruondoi* (many branched); *vula tolu* (three months, because it ought to be planted in three months only—February, March, and April); *niumea* the natives claim that this variety came from Noumea, New Caledonia);

3:Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

136 all the shellfish in a basket, which he took to Kambara and
773 presented to the god. Meanwhile the Kambara god gleefully had gathered all the mosquitoes on the island in a basket, which he gave in return for the shellfish. Only when the god of Oneata opened the basket on his own island and the swarm of mosquitoes began to bite did he realize that he had been tricked. Since that time Oneata has had mosquitoes and the people of Kambara have had the shellfish.

132 The rainy months constitute the main growing season in
241 Lau, and from December to April the harvest is gathered. Yams and taro, the staples of Fiji, do not grow on the famine
[177] isles, but tapioca, which has become the staple of the southern islands since its introduction from South America in recent times, may be cut or planted at any time of the year. Hence it conveniently supplements the seasonal crops such as sweet potato, breadfruit, Tahitian chestnut (*Inocarpus edulis*) and other tropical fruits, and provides a source of food between harvests.

136 Compensating for poor garden lands, the limestone islands
226 have calm, shallow, reef-fringed lagoons which shelter fisherfolk and their small canoes from the open sea. So plentiful is the supply of fish and shellfish in the lagoons that practically no deep sea fishing is attempted, although barracuda and other large sea fish are plentiful in Lauan waters.

225 The large sea turtle, which grows to a weight of over two
262 hundred pounds in Lau, is considered the greatest sea delicacy. No one who has chased this darting prey the length of a lagoon with a group of canoes can forget the thrill of a turtle hunt. It is one of the greatest sports in Lau. Inasmuch as turtle is food for chiefs and nobles, turtle hunting, breeding, netting, and preparation are protected by special tabus and
262 rites, and the flesh is eaten only at feasts. Pigs, the only large
231 mammals in the group, are also relished. They are of the gawky, South Sea type with funny long legs and razor backs, but of excellent flavor when steamed in the earth oven.

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

Formerly when they were allowed free run in the villages each household owned a goodly number and pork was eaten frequently. However, since pigs must be kept in pens according to government regulation and fed daily, their number has dwindled. Now pork is rarely served except at a feast for a visiting government official or a wedding of considerable importance. While in southern Lau, I was served pork only three times.

Although shining copper-green jungle fowl and grey-blue doves abound in the forests they are rarely eaten, for the natives are forbidden by colonial regulation to possess firearms and they have not adequate means or energy to trap them. One of the few jungle fowl traps I saw on Kambara had been placed in a tree laden with bright red berries on which the fowl feed. The trapper had hopefully put a sprig of berries in the trap and could not understand why no fowl were ensnared. Each household has a few domestic fowl which must be fed regularly. Native custom does not admit the eating of chicken eggs, but the flesh adds an important source of protein to the monotonous native diet.

Great grotesque coconut crabs lurk in the limestone crevices under the palms, but they are so difficult to find that they are seldom eaten. I tasted this delicious South Sea food only once. While examining an old fortress site near the highest point on Wangava we caught sight of a giant crab, weighing at least ten pounds, sidling over the jagged rocks at the foot of a lone and aged coconut palm. The native boys pounced upon the ferocious creature and, gleefully anticipating the evening's feast, lashed it to a pole, which one of them slung over his shoulder and proudly carried back to camp.

A few scraggly pet dogs and scrawny cats and occasionally a piglet haunt the village kitchen huts and earth ovens in search of scraps of food and refuse. Dogs are not eaten today, but the natives say that in the past they were a favored dish reserved for men only.

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

There was apparently little if any gardening on these islands before the introduction of manioc and sweet potato in recent times, inasmuch as yams, taro, and bananas, the main native garden products of Fiji, grow poorly in this soil. Jungle products formerly provided the staple food. According to informants, the *wangiri* nut was the staple on the limestone islands and Kambara, while the *yambia* (*Tacca pinnatifida*) was the staple on the volcanic islands. Collecting of fruits, nuts, tubers, green leaves, and wood grubs in the bush was supplemented by many kinds of fishing, pig and fowl raising, and by hunting sea turtle and coconut crabs. Moreover, food was and is still imported from the volcanic islands in exchange for craft products. The development of craftsmanship was based on the presence of rare and valuable resources such as hardwoods, the finest types of paper mulberry for making barkcloth, and pandanus. Carpentry, fishing and in recent times barkcloth making, were organized under hereditary specialists and a high degree of technical skill was attained. Before the first contact with western civilization, canoes, wooden bowls, drums, weapons, barkcloth, mats, and perfumed oil from the southern islands were in demand throughout Fiji and Tonga.

The native Lauan economic system still functions with slight modifications today. It is still closely integrated with the whole social and religious life of the natives. Practically all work is done in kinship groups. Even now a man labors not for himself but primarily for his clan. The main task of production is borne by the household or the sub-clan, depending on the size of the group and the nature of the task. Work requiring many hands, such as house and canoe building and barkcloth making, is done communally by a clan or village group under the direction of a specialist. Important steps such as the planting and harvesting of yams, the felling of the hull or launching of a canoe, the erection of the main house-posts and the completion of the house are marked by

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

137 grow if they were planted, and even on islands where under the post-Tongan system of land tenure the bush is free, the natives still know and respect ancient clan claims to bush land. Hence wild yams planted by a member of one clan would probably be unmolested by other clans.

136 A very important source of meat now neglected is the wild fowl which abounds in the jungle. Little effort would be required to teach the natives adequate trapping and snaring methods so that this food would be available even without the use of firearms.

231 Another important source of food now neglected is domestic animals, such as chickens and pigs. Fulanga, the island with the poorest food resources in Lau, is outstanding for its chicken raising. By means of regular feeding and proper housing in chicken coops, hundreds of chickens are raised for local consumption and for export to other islands in exchange for vegetable food. There is no reason why other famine islands such as Kambara, if sufficiently stimulated and encouraged, cannot follow Fulanga's example in this respect. The main fodder for both chickens and pigs is coconut meat, of which there is an over-production in Lau since the copra slump. Hence there is no problem of fodder for animals reducing the island food supply.

The main consideration in the raising of domestic animals is labor. The consumption of pigs has decreased markedly since the regulation that pigs must be kept outside the village in pens has been enforced. Under present conditions the Lauans lack the energy to feed these domestic animals. A little encouragement in breeding, and the infusion of new life into the economic system by means of ceremonial exchanges involving feasts might supply the necessary stimulus to increase production. Moreover, the government could greatly aid the natives in poultry raising by importing new stock to improve the breeds. This is even more important in regard to pigs than to chickens. The Lauan pigs are of the long

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

231 legged, razor backed Oceanic type which could undoubtedly be improved by the infusion of new blood.

322 335 We have considered some methods by which the available food resources may be developed. Let us turn to native craftsmanship. The crafts for which southern Lau has been famous are canoe building, woodwork, and the making of barkcloth, mats, and perfumed oil. All these crafts are very much alive in Lau today, but an increase in the quantity and to some extent also the quality of production would not only add zest to the economic life but would greatly benefit the individual craftsman. The famine islands have an exclusive monopoly on woodcrafts dependent on greenheart because this hardwood grows well nowhere else in Fiji or Tonga. The making of canoes is particularly important because of the communal effort and series of feasts which mark each step in the process, and also because canoes provide the transportation which makes native inter-island trade possible. The woodcrafts are controlled by hereditary carpenters who have learned their skill from relatives in their hereditary carpenter clans. On Kambara, the main woodcraft island, there are two such carpenter clans (called Matai Lemaki and Matai Sau), each with its own history, traditions, and standards of craftsmanship. These clans are headed by able and intelligent men, Tatchini of Tanggu and Tandu of Undu. If these two master craftsmen would cooperate by urging more youths to learn the craft, by raising the standards of workmanship which have slumped in recent years, and by encouraging pride in individual creation, the woodcrafts on Kambara would be stimulated.

000 However, still more important to the economic life would be the increased production of barkcloth, mats, and perfumed oil, which are valuable articles of native trade made by the women. The quality of these articles from southern Lau, especially barkcloth, is still high, and they are in demand for every large ceremonial exchange honoring a high chief in Fiji. In recent years the women of Lau have had far less work than

9: Bryan N-5 (1924) 1924 OQ6 Lau OQ6

PRELIMINARY REPORT ON THE LAU GROUP, FIJI.

by E. H. Bryan, Jr.

(Whitney South Sea Bird Expedition, July to October, 1924.)

Introduction.

101 [131] The Lau or Eastern Group, of Fiji, consists of about 40 islands or clusters of islets and numerous reefs, extending from S.16° 40' to S. 19° 15' and from 178° 20' W. to 179° 30' W. It constitutes [648] a frontier between Fiji and Tonga, and has in past years been the 144 scene of numerous invasions from the latter group. On several of the islands the Tongan strain is quite noticeable. The majority of 231 the islands are inhabited by an industrious people, who live on 241 262 fish, pigs, fowl, and yams, sweet potatoes, taro, and manioc and 245 bananas, which they raise extensively for local consumption. The main product of the islands is copra which is dried in quantity from the extensive groves of coconut palms. Many of the men are 322 skillful carvers, making attractive yaquona (yang-gona) bowls, combs, clubs, wooden pillows, and canoes. The women weave mats from the 285 leaves of the Pandanus, and beat out the sap wood of the paper 287 824 mulberry (Broussonetia papyrifera) into a bark cloth called masi, the process being called samusamu.

133 There are three types of islands in Lau, as follows: limestone, volcanic, and a combination of both. Portions of some of the islands are sandstone, but no island is completely made up of this material. The types are so distinctive that they may be identified at a glance.

The limestone islands are exceedingly rough. The material is upraised coral reef. Their surface has been eroded into sharp ridges or hummocks separating deep pot-holes with jagged-faces. The coast line includes deep bays, rugged cliffs and isolated rocks; all typically under-cut at the water's edge. This gives the smaller

[ONGEA ISLANDS]

13 From the latter[1] a good trail leads across the central flat to the [487] village. The bay on the south side of Ongea Levu is too shallow for vessels larger than small cutters to enter.

317 There is no fresh water other than rainwater which is caught and stored in a cement cistern at the village.

136 No wild animals other than rats, lizards and snakes occur on these islands. There is a large green lizard called "vokai" by the natives, and one (perhaps two) species of gray-brown snakes. The natives report wild goats, but neither they nor their tracks were seen..

361 [161] 241 All the inhabitants, about 100 in number, live in the village on Ongea Levu, but they cultivate considerable areas on both Levu and Ndriti. The principal products raised are manioc, sweet potato, 245 yams, taro and bananas. The cocomut groves are not so extensive as the area of the islands would permit, but they apparently produce sufficient copra to supply the humble wants of the natives.

181 149 322 285 287 231 The people are industrious and fairly intelligent despite their isolation. There is a more or less distinct Tongan cast. Wood carving, mat weaving and tapa beating are carried on to some extent, and numbers of canoes are cut in the thick woods. Pigs and a few fowl are raised, and dogs are kept as pets.

[1] [i.e. - anchorage on the west side of Ongea Levu. --analyst]

[FULANGA I.]

312 Water is available only at the villages where rainwater is caught and stored in cement tanks.

13 The limestone hills are thickly covered with the usual lowland forest. The flats on both sides support extensive groves of coconut palms and cultivated areas. Mangrove thickets border the S.W. side of the lagoon.

The animals include birds, rats, lizards and probably snakes, although none of the latter were seen, except the banded water snake. [P31] The natives have domestic fowls, pigs and dogs. Mosquitoes present.

361 There are three small villages on Fulanga. Nabb Muanaithake [161] and Muanaira are close together on the south ocean side. The former has a population of about 200, living in 40 houses; the latter is much smaller, about a dozen houses and 40 inhabitants. Naividamu is situated on the N.W. arm, on the lagoon side. It has a population 487 of 64, living in a dozen huts. The three villages are connected by a good path.

181 The people appear prosperous and fairly industrious. The women 462 catch fish and dive for shell fish and oysters within the lagoon. The [226] men do the reef fishing and cultivate the fields. Canoe making and [291] some carving is done, and the women weave mats and beat out masi (tapa). [332] [285] Some little copra is cut and shipped and the usual crops of sweet [287] potatoes, yams, manioc and bananas are grown, the latter for local 295 consumption only.
241

[p.16]

13 6. MOTHE is a moderate size volcanic island, 18 miles north of the Yangasa cluster and 12 miles N.E. of Namuka-i-Lau. The barrier reef which surrounds it stretches 7 miles to the south-west in a sweeping horn called Napotu, and also encloses a small limestone island, Karoni.

Mothe is 2 1/4 by 2 miles, with smooth, brown, grassy slopes rising to 590 feet in a tree capped peak, Dilli Na Kotu. These slopes are cut by several deep valleys, in which flow small streams of murky water. The beach and valley bottoms are lined with littoral and lowland trees and groves of coconut palms. Much of the beach is sandy. There is a wide, flat reef fringing the south and east sides.

Small cutters can enter the lagoon by a passage near the middle of the east side, east by north from Karoni. For larger vessels there is good anchorage (called Na Kuku) off the N.W. end of Mothe (outside the reef).

Besides the grass there is considerable scrub, ferns, and scattered Pandanus and Casuarina trees on the hills. The summit forest tuft consists of lowland trees only, which have worked up the valleys.

Animals, other than birds, include rats, lizards and banded water snakes.

361 There are two villages: Nasau, the larger, on the south point, and Leva or Na Koro a scant half mile up the east coast in a small bay. Both are surrounded by extensive groves of coconut palms. 226 There is much fishing, a little cultivation, and some masi beating 241 and mat weaving. Pigs and fowl are raised. 280 285

<u>Karoni</u> is 2 1/4 miles south south-east from the south point ● 231 of Mothe. It is a typical rough limestone island, supporting a thick growth of trees. The main island is sub-circular, but a 13 number of small islets complete the circle. The east and south sides

13 g. KOMO is a small island of volcanic origin lying 9 miles north of Namuka-i-Lau and 6 miles west by south of Mothe. (S.18° 41', 178° 39' W.). It is sub-crescent shaped, 1 1/2 miles long by 3/8 mile wide. On the north a ridge rises to an elevation of 270 feet from the sea, with moderately steep slopes; covered with grass, scrub, Pandanus and Casuarina trees. The summit is crowned by a small patch of coconut palms. The south side and west end are flat with cultivated areas and small groves of coconut palms.

Komo Ndriti, a small, rough, wooded islet of upraised coral limestone, lies a half mile off the west point.

A barrier reef encloses these islands on three sides, the northwest being open except for coral heads and a few small patches of reef. Here there are two good ship passages, 320 and 550 yards wide.

512 Although there are one or two small murky streamlets, rainwater is caught and stored in the village for drinking purposes.

13 Birds, lizards, rats and hermit crabs are the only wild land animals. Insects not very abundant and landshells scarce.

361 The village is located on the S.E. side, and consists of about 25
[161] houses. The natives, about 140 in number, are great fishermen, the
226 women using hand nets and basket traps, plated from beach vine, near
227 shore, while the men fish on the reef. They raise a few domesticated
462 pigs, fowl and dogs. Some little cultivation is done, especially of
231 sweet potatoes.
241

[p. 31]

10:St. Johnston G-5 (no date) 1918
OQ6 Lau OQ6

231
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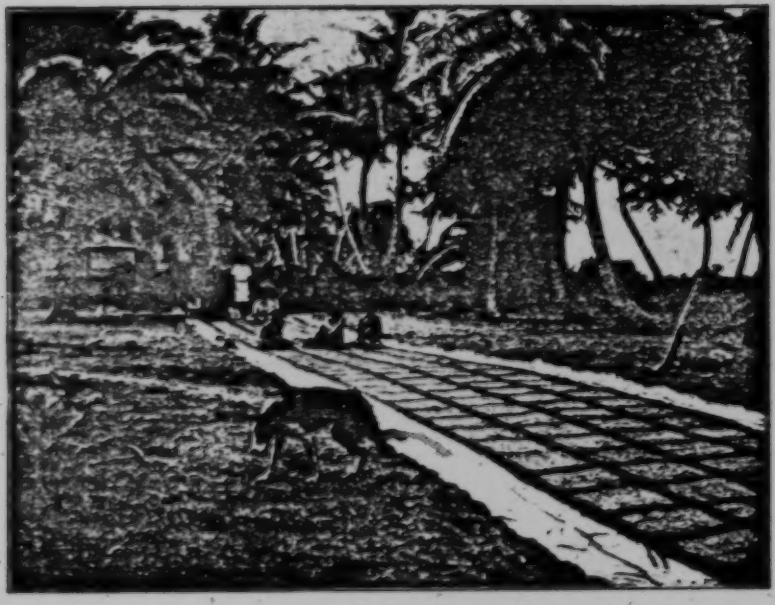

"Designing the brown and black patterns on a huge sheet of white *tappa*."

[FACING p 124]

10:St. Johnston G-5 (no date)1918
OQ6 Lau OQ6

before taking part in a war-dance,[1] And Moto would act as mediator between the god and the people, who if they had a sick child would *soro*[2] to Ulumatua and take gifts, when the child would live.

"And Gala, which is the chiefly tribe here, is *tauvu*[3] to Boma on Taveuni Island, and thus we think that Ulumatua must have come here from that part. To this day the *cavu*[4] of the Gala tribe is '*Ulumatua*'; and our young men, when they go forth to the Tiqa match, cry out '*Ulumatua*,' to speed their spears along the chosen ground. And this you may have heard, sir, even at the great missionary meeting last week. Of course, the god can give them no assistance now, for the light has come amongst us and we no longer give credit to such foolish tales."

I replied that we all knew that Adi Letila was too enlightened to believe in such things nowadays, but as I walked away under the great avenue of mango trees I wondered!

[1] Only recently I found Inia, my native sergeant of police, oiling two snakes which he had captured. I asked him why he did it and he replied that he thought they liked it, and he intended to treat them well and make pets of them; though I am convinced there was no idea of snake worship in his mind.

[2] Ask forgiveness for any faults.

[3] Of common origin.

[4] Battle-cry.